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Human Rights before all Laws and Constitutions.—Gerrit Smith.
The Divine Right of Every Child to be Well Born.

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"LETTERS TO MEN."

A CREED.

BY ELIZABETH KINGSBURY.

After long years of solitary study and anxious thought the philosopher Spinoza formulated his faith in these words: "There is a Supreme Being who delights in justice and mercy, whom all who would be saved are bound to obey, and whose worship consists in the practice of justice and charity towards our neighbors."

That is a creed that does not take long to understand and to which our soul responds at once as worthy of acceptance. Let us make it ours, its very simplicity is seductive. A good creed goes far towards a happy life. And this is a practical creed, it shows us what to do, and that is another great aid to happiness.

If the ages that have passed while men have been disputing about the will of God had been spent in following some simple line of duty what a gain it would have been to the happiness of humanity.

Perhaps there is no other desire implanted in the heart of man that equals in strength this longing for goodness. It equals, and if it does not excel, the desire for happiness it is only because instinct teaches that they are inseparably connected. Unfortunately, while fostering this love of goodness, the churches have not been very skilful in turning it to account. They have said, "believe this," rather than "do this." Now action is the very life and soul of righteousness and if action be forbidden, or declared to be of no importance, righteousness dies.

The spirit of infidelity, which to a certain extent, exists at the present day, is little more than weariness with formulae that appear to have no practical outcome. Man, as long as he is man, will never weary of doing. Activity is to him a means of enjoyment. Through it he is able to realize his powers, to measure his capacities, to face his responsibilities and privileges as a co-worker with the Son of Man in the redemption of humanity.

Think of the reserve force that we set free for service by abandoning a passive for an active form of worship?

Can we wonder at those men, who we, in our shortsighted pride, term infidels, looking with scorn upon the self-styled followers of Christ, when they see them assembled together in their fine churches Sunday after Sunday, clad in gorgeous apparel, while without are the hungry, the naked, the untaught, the unloved; can we wonder at the scoffing word, the contemptuous smile, when they hear these worshippers appealing to the Mas-

ter who taught, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We cannot wonder if there are unbelievers while the doings of the "faithful" are so strange. The question is rather whether the unbelief of the infidel, or the formalism of the believer, is the more dishonoring to the Searcher of Hearts.

But public worship is such a necessary institution to keep up.

Just so, so necessary that we would have all men join in it. Only it must be worship after Christ's pattern not formalism after man's. The advantage of the example of Jesus is that it was based upon a profound knowledge of human nature. Man's activity was called forth. Man's two great needs were recognized. The apostles, who were worshippers of the divine will, were actively employed among the people, first in their worldly avocations, as fishers, tentmakers, or what not, next as purveyors of food, mental and moral, to the hungry. Man needs two things, he needs to be fed both in body and mind, and he needs to be set to work. When he has been fed he is ready to work, when he has got his lesson he is ready and anxious to turn it to a practical purpose.

Going to church is very well, just as going to a lecture or going to a dance, is very well, but it is not worship, and we have no right to let the instinctive desire to do right, be humbugged into a false satisfaction.

We want public worship; we want all men to join in public worship, therefore we must have public worship based upon sound principles of human nature such as Christ recognized and honored. Can any one, other than the minister who is employing his powers actively, in the hope of serving his fellows, feel that church-going is serving God in any way after the example which Christ gave to man to follow?

It may be said, why, when there are so many bad practices in full swing, stop to attack a practice, such as church-going, which you acknowledge to be not a bad practice, only an indifferent one. For this reason. The bad practices are known to be bad; no one takes credit to himself for continuing them; no one thinks they will stand as substitutes for good habits. But with church-going it is different. It has come to be looked upon, not as a mere aid to service, as the three R's are aids to a useful career, but as an act pious in itself and altogether apart from its results on daily life. This is very mischievous because, as before intimated, there is a very strong desire in man "to be good," and if this craving for goodness is satisfied by any form, or observance,

other than that afforded in the practical teaching of Christ—"Feed my lambs"—where are we to look for the force which is to cleanse the Augean stables of the world that so sorely need the breath of purity and the light of God let in upon them.

It is as true in the moral as in the physical world that we cannot create Force. All that man can do is to *change the direction* of that which exists. If the power that has been given us to use is dissipated or abused, there is no more to be had. We have had our talent and wasted it. God himself will not create a fresh supply, let us call upon him ever so earnestly. He may give us grace to husband carefully and use well such power as is still left to us, but what has been dispersed, or what has been abused is lost to us for ever.

"Man's power over the forces of nature is limited to changing their form, or mode of manifestation."

The influx from the spiritual world is a force of nature, subjected to the laws of motion, for there is a universal harmony reigning through all the realms of nature. If we choose to smoke, eat, drink, or riot away our vitality we at least know what we are doing; we are too old in experience to look for any renewal of our pristine vigor.

And it only needs the exercise of our common sense, with a slight use of our observing faculties, to see that while we give the religious energy that is in us to forms and ceremonies we cannot give it to the "practice of justice and charity toward our neighbors." At best we can but consecrate what is left to such service.

This is the simple explanation of the antagonism of the great Teacher of Christian Morality to the Pharisee. The Pharisee was a most "respectable" member of society; he frequented the Temple and did not forget to pray even at street corners, but he objected to having the sick healed on the Sabbath, and he objected to any one professing to be a teacher of morals consorting with persons of less than irreproachable reputation. Now it was just here that the ancient Jew and the modern Church-goer were at issue with the founder of Christianity.

Do not think that you can safely halt between two opinions. Do not think you can serve two masters. Look through society to-day and see if the infidels, the socialists, the nihilists, with their sublime devotion to an ideal (mistaken as I believe them to be in most of their methods) can be complacently compared with the great mass of steady going churchmen, who, all the world over, make long prayers to be seen of men, and who never do a "sharp" stroke of business the less when they think their great god Society has got his back turned.

While you are young the questions of religion have a real attraction. You would get to the bottom, if possible, of the mysteries that overshadow the ways of God to man. You would choose with intelligence, between the various theories of the rival sects, some good serviceable creed to help you bear nobly the heat and burden of the day.

The religious world may be roughly divided into two parts, using the word religious in its vital, as well as its vulgar, sense to embrace those who prove their

higher intuitions by living a life of benevolence and piety though standing aloof from "professing" Christians, and that larger body who make a more or less authentic claim to the title of professors of religion.

On the one hand stands the modern representative of the ancient Pharisee—the man who carefully observed all the ordinances of the churches and totally ignores the Spirit of Christ—on the other, he whose chief business is to serve his fellow-creatures, taking or leaving, as his own need requires, the signs and symbols of righteousness.

Then comes the residuum, an insignificant minority, made up of those who have been born without the faculty which enables the majority to perceive their connection with a spiritual world, and to feel the incompleteness of mere physical existence. These are unfortunates, who, like the deaf, dumb, blind, and mentally afflicted, deserve our tenderest pity, as probably suffering for the sins of ancestors in disobeying natural law.

The satisfaction of the desire for goodness is essential to happiness. The exercise of the benevolent feelings is also necessary to happiness. But the study of theology, the examination of various systems of worship, is neither a pleasurable nor a profitable employment. For these reasons the creed of Spinoza has much to recommend it. Life is too short, and there is too much sorely needed work waiting to be done, for men to give valuable time to inquiries, that must of necessity remain, to a great extent, unanswered, because, by their inherent nature, they are unanswerable.

In starting on the journey of life it is but natural that every thoughtful and earnest mind should hold solemn communion with itself as to the objects it has in view, the goal it seeks, the guide it may look for on the way. A creed, if it be one worth accepting, may be looked upon as the outcome of these earnest self-communings. Spinoza's crystallization of the results of his meditations points, most wisely, in the first place, to the Guide—"The Supreme Being who delights in justice and mercy." Then it gives attention to the object—"worship." Whether a man is a religious man or not he at least "worships," that is he adores, and consecrates his resources to, that object which his soul delights to honor. It may be money, or it may be ambition, or perchance some fellow-creature, or he may have given up his whole heart to music, poetry, or art; science may claim him, or the love of mankind may have swallowed up all lesser loves, but unhappy the man who drifts along with nothing to which to devote his best energies.

With our philosopher "worship" consists in the practice of justice and charity towards our neighbor.

But the important points consists in choosing our object, in setting something clearly in view, and in working up to that, if we would be happy. The very choosing an object to which to devote ourselves is a healthy beginning. Self-respect will prevent our fixing upon an unworthy object in nine hundred and ninety-nine cases out of a thousand. It is true that men do devote themselves to unworthy objects, but they generally do it unconsciously—they drift—they very rarely put a low object before them and work for that.

The suggestion offered that modern infidelity is the outcome of weariness of formulae bears a close relationship to this.

Looking upon the unbelief and skepticism as an undoubted evil, we concern ourselves with its origin or cause; we make the proposition that it comes from the separation of religious thought from religious deeds; in other words, that the division of theological teaching from personal action is productive of spiritual death.

This is what the contemplation of the lives of great moral teachers would lead us to predict. The speculations of Socrates were always illustrated by references drawn from human life. Christ enforced his doctrines with "he that doeth the will of my Father."

And this union of thought and action is not confined to the domain of religion. Action is essential to happiness in every department of life. The Pharisee, whose prayers were a mockery because they brought forth no good deeds, gives us a picture that we may duplicate at every turning of the mazy windings of the mind of man.

The great thinker descends to an unhonored grave because he neglected to give form and substance to his mental images shrinking from labor of committing his thoughts to paper. The artist dreams of the "Madonna of the Future" till old age steals the strength and cunning from his hand and bedims his eyes with tears for a vanished past. The man of business intends to take care of his work people, when he has more leisure to look after them, and death overtakes him in the midst of his selfish toil. The criminal is a criminal for the most part because no man taught him how to live an active useful life, and as action of some sort was a need of his nature, not knowing how to do nobly he did ignobly.

Let Society who neglects to teach its children some honest calling take the blame.

Consider for a moment how quickly and pleasantly the time passes when we are occupied with anything our conscience sanctions, and how wearily the hours drag on when we are unoccupied, even when the idle hours are passed at some fashionable resort or other place of recreation, where we flatter ourselves we shall get enjoyment.

Student-days are generally happy, not because there is so little of the primitive man left in us that we find study agreeable, but because they are so full of active work and hopeful thought that there is no time for ennui and discontent.

There are two things necessary for happiness; to be occupied, and to be occupied well. I do not say these are all the conditions necessary for happiness, but they are essential to the completion of a perfect life, even when the other conditions, such as a mind at rest, an easy conscience, the possession of loved friends are present.

The object of worship is happiness. For the moment one may object to this assertion and say, "Oh, no. The object of worship is to show reverence to God." But let us think awhile. It was God Himself, through the workings of nature, who taught the mind of man to lift itself in praise and supplication to the source of

Life, and all that we can clearly trace as the work of a Supreme Being we see to be productive of good to man. The essence of God is Love.

It is manifestly absurd to suppose that the Omnipotent Creator wants, for His own benefit, the adoration of the work of His hands. Even a faulty earthly parent, full of all sorts of littleness and pride, does not desire the petition of his child after the child has attained an age when the wisdom of the parent is not certain to be greater than the wisdom of the child, and when, therefore, the power or advice petitioned for is not certain to work for the benefit of the petitioner.

We may conclude, then, that the good of man was the cause of the establishment of the habit of worship.

But to look at the question in another, and lower way—vast numbers of people, in all ages, have looked upon worship as an act of propitiation of the Deity, supposed to be angry with man on account of his transgressions; we see this in the worship of savages, and but little altered in the practice of the Romish Church. The intercession of saints makes this very clear. So many prayers for so many years deducted from the period to be passed in purgatory. Here the object of the worshippers is without dispute their own personal, material happiness. Of course it is in no such merely physical sense that I advance the assertion that the object of worship is happiness.

The experience of the shortest life convinces us of our fallibility, and shows us how incapable we are of managing with intelligence our most ordinary affairs when trusting solely to our own resources; thus we come slowly or quickly, according to our mental capacity, to seek wisdom from its source.

The feeling of rest, the quiet confidence we gain, the fearlessness with which, trusting in the power of God, we go forward on the path we have marked out for ourselves, putting aside obstacles, that without this faith would suffice to deter us from further efforts, are marked indelibly on the page of history, and stamped by the lives of heroic men into each succeeding chapter that is written by every generation as it passes out of time into eternity.

Not less striking, though less noticed, is the unrest, depression, and hopeless despondency of those whose dire misfortune it is to pass without the sense of a Divine helper and guide along the rough pathway of life. Of all misfortunes that haunt the footsteps of men theirs is the heaviest. They live in a world of beauty, in a realm of mystery, in a planet teeming with palpitating life, and are themselves unconscious of the source of life. They may be unaware of the joys they miss, as the man born blind is unable to realize his loss in never having seen the glories of the setting sun, or the sweet promise that is shadowed forth in the splendors of the dawn, but the loss is there notwithstanding.

That the happiness which comes from worship, and the unhappiness that springs from its neglect, is not mere theory, every country village testifies.

To the power that springs from faith in God every great reform that has ever been carried in the teeth of a resisting world conclusively proves.

There are those who try to conform themselves in

their nubelief by asserting that if prayer be of any practical benefit, if it exercise any appreciable influence whatever, (which it is hard for any one capable of weighing evidence to deny), the benefit comes, not from a supernatural source, but from the physical exaltation brought about by the faith of the worshipper.

To such objectors there are two answers. Supernatural is a term that we cannot intelligently employ until we have fathomed the heights and depths of the natural. Forces may be supernatural, physical, moral, or spiritual without lessening, or in any way altering, the fact that they are forces, and being such we must take them into account if we would rightly order our ways.

Nothing is more superficial than the endeavor to demolish an argument by applying to it the battering-rams of big, half-understood words and phrases, and nothing is unfortunately more common.

A force is a force whether it be supernatural (*i. e.* above our comprehension) or not.

In the second place those who rest their assertion of the efficacy, and beneficial influence, of prayer upon the evidence of their senses, and on the teachings of history, do not say that the increase of power comes from a supernatural source, they do not say it does not; they will not contradict the assertion that the enthusiasm for good works, the steadfastness of character, is drawn from a purely physical source, all that they contend is the increase of power comes.

To those who see in the universe the body, the outward manifestation, of a spiritual world there is no meaning in the distinction that is drawn between the natural and supernatural. Since Nature is the work of the Deity it is as sacred and as holy as the spiritual. In their essence they are one and indivisible, but man, being blinded by the envelope of the flesh, can see but little of that world in which his body dwells and nothing at all of the home of his spirit.

We must not allow ourselves to fall into the error of confounding "worship" with religious beliefs, external observances, or forms and ceremonies. We must restrict it to its true meaning, defined by Spinoza and illustrated by Christ, "as the practice of justice and charity."

We have no contention with those who urge that the history of religion is the history of cruelty and wrong, that more hindrance has come to human progress from the churches and the priests than from wars and famines; we welcome the statement, and claim it as a proof of the truth here advanced that *worship is essential to happiness*, for the story of rival creeds is similar in one particular, they all put forms and ceremonies, creeds and priests, before service to humanity and silent, secret, communion with the Supreme Being, leaving out of sight with one accord both the duty of brotherly love, and the wisdom of shutting the closet door when entering in to pray. Therefore they have hindered worship and wrought misery.

(To be Continued.)

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PROSTITUTION AND ITS ALLIED VICES.

BY FREDERIC HENRY GERRISH, M. D.

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Prostitution is mercenary sexual debauchery. Since the beginning of historic time, there has been no period and no nation in which it has not existed. While all modern civilized nations affect to deplore it, we find that anciently there were times in which no disgrace attached to its practice. It has often been observed as a religious rite in pagan lands, and the church of Christ has not always been above demanding a part of its earnings. Statistics respecting its extent give but a partial idea of its prevalence, and one gets a more adequate conception of its magnitude by studying its effects on the moral tone and physical health of the community. So prominent a feature of society is it, that it is called *The Social Evil*, the definite article being required to indicate the pre-eminence of its position. Its poisonous influence is manifest in every rank in life, old and young, guilty and innocent, male and female, all sharing the ills which it fastens on the race. Its patrons in this country are numbered by millions. In any promiscuous crowd one would meet many a contributor to its support who might say of himself,

"But there's no bottom, none,
In my voluptuousness; your wives, your daughters,
Your matrons, and your maids could not fill up
The cistern of my lust; and my desire
All continent impediment would o'erbear
That did oppose my will."

How few bachelors can truthfully say with Malcolm, "I am yet unknown to woman;" how few married men can, without falsehood, declare to their wives as did King Arthur to Guinevere, "I was ever virgin save for thee!" The diseases dependent upon prostitution are appallingly frequent, a distinguished surgeon recently declaring that one person in twenty in the United States has syphilis, a malady so ineradicable that a profound observer has remarked that "a man who is once thus poisoned will die a syphilitic, and, in the day of judgment, he will be a syphilitic ghost." Professor Gross says: "What is called scrofula, struma, or tuberculosis, is, I have long been satisfied from careful observation of the sick and a profound study of the literature of the subject, in a great majority of cases, if not invariably, merely syphilis in its more remote stages." Though there are doubtless many of us who believe that a not inconsiderable proportion of scrofulous and phtisical cases are clearly due to other causes than syphilis, we must admit that this statement contains a very large element of truth; and the fact that it is made by the most eminent of American surgeons sufficiently indicates the enormous prevalence of that disease which depends mostly upon prostitution for its propagation.

There are three prominent methods which society has pursued with reference to prostitution—1st, Ignoring it; 2d, Attempting to suppress it; and 3d, Licensing it.

With regard to the first of these, but a few words are necessary. It has probably obtained in some cases on account of a lack of appreciation of the evils of prostitution, and a dislike to engage in an unpleasant

business; but generally it has been the acknowledgment of inability to grapple successfully with an admitted vice. Ignoring a fact never proves its non-existence; and wherever the social evil has been treated with indifference, the attitude of the government has been construed as a tacit sanction, and the results have always been of a character to alarm the most apathetic.

Suppression has been a favorite method at times in almost every nation. The punishments which have been meted out to courtesans have been of the severest nature, including denunciation, fine, public exposure, flogging, banishment, torture, execution, disgrace of every kind; but still the evil has continued. The strumpets, driven from their haunts, have entered respectable families as domestics, carrying with them an atmosphere of immorality productive of all the more harm because unsuspected. Imprisonment is but a temporary palliation; for the women return to their former practices immediately on being released, punitive institutions not being reformatory. There are two principal reasons why attempts at suppression have always failed; a lack of supporting moral sentiment in the community, without which the efforts of the police can never succeed; and the fact that women only are attacked, as if they alone were to blame.

The third method I have called Licensing; but it is proper to state that this word is regarded with great disfavor by many who approve of the thing which it represents. "Regulation," "toleration," "legalization," all are used to designate the same plan, and the fine technical distinctions which some authors make between the various names are not apparent when the practical details of the system are considered. Thus one government takes scrupulous pains to impress the fact that "By law this traffic is decidedly not permitted, but simply tolerated as a necessary evil." But, if we carefully inspect the rules enforced under this law, we shall see that the difference between permission and toleration is, to all intents and purposes, merely a nominal one. There is limitation of brothels within certain bounds, protection of their keepers, registration of the prostitutes, frequent medical inspection, the furnishing of certificates of freedom from disease, the seclusion and medical treatment of those who have venereal affections, the suppression of immodest actions in the streets. The law likewise compels the strumpets to pay a stated sum of money regularly into the treasury as a healing fund. What more in controlling prostitution could be done, if, instead of being tolerated, it were permitted? These are the essential points in the license system, and no euphemistic evasion can make it anything but a legalization.

There is something very plausible in the idea of regulating what we cannot repress. The argument is that prostitution will always exist, treat it as we may; since we cannot get rid of it, let us put it under such regulations that it will be made safe instead of injurious. I believe there is an inherent fallacy in this argument, and that the legalization of prostitution never has succeeded in accomplishing what is claimed for it, never can succeed, and never ought to succeed. The main

features of the plan are registration, examination, certification, and medication; and the underlying idea is to give men an opportunity to satisfy their carnal lusts without danger of contracting contagious diseases. In order to accomplish this, at least two things are necessary. The register must include the names of all women who sell their favors; and the certificate must always mean that intercourse with its bearer is entirely safe. If either of these is imperfect to any considerable extent, the system must inevitably fail.

In the first place, anything approaching a complete registration is, in modern times, absolutely impossible. In ancient Greece it might, perhaps, have been done, for there the prostitutes constituted an aristocracy; but to-day it is utterly impracticable. There are various reasons for this. Most men prefer clandestine prostitutes, considering coition with them safer, more select, and less likely to result in exposure. The police will often hesitate to drag a girl from her father's house, even though they more than half suspect her of being a harlot; for they know that, as long as she is under the influences of even a decent home, there is a chance of her voluntary abandonment of her vicious course. The women very frequently have a lingering hope of respectability, which is banished by registration. Once inscribed, they feel that they have been so disgraced that the door of reform is forever closed to them. This unconquerable repugnance to inscription leads them to avoid treatment, or get such only as their scanty means can afford, when they contract syphilis, rather than, by going to the public hospital, to reveal their true condition. The women look upon the examinations with the greatest abhorrence, especially as, when found diseased, they are at once imprisoned. The most valuable information is furnished by Lecour, the chief officer of the regulation system in Paris, where the most extended trial of its merits has been made. He says that there are thirty thousand known prostitutes in Paris constantly plying their trade, and an unreckoned number of clandestines. Of these only four thousand (one-eighth) are under control. This statement, made by the man who has had the best opportunities to observe the workings and results of the system, and who insists, apparently with truth, that there has been no lack of activity in enforcing the law, must be taken as a confession of failure coming from this source, and doubtless, most reluctantly, it is of vastly more value than if it were from an outsider and an opponent of the system.

At various times attempts have been made to compel all women of the town to wear some distinctive mark or badge by which they could be known; but they have never succeeded. From the time when the Athenian courtesans were directed to wear flowered garments and yellow hair, the result has been the same. In Berlin, the head of police, in response to a ministerial inquiry and suggestion on this point, reported "that he did not know in what manner the 'brand of depravity and infamy' could be impressed on the trade of prostitution, except by directing a particular costume differing from the clothing of respectable women;" and that "this express external designation would only give occasion for a public scandal and would lead to uproar."

We now have to consider the effects of this registration upon venereal diseases.

It must be admitted that the amount of primary syphilis is diminished among the registered women. The examinations are made once or twice a week, and, as soon as any disease is discovered, the patient is sent to a hospital, where she is detained until the ulcers have completely healed. The promptness of the treatment is conducive to a speedy recovery, and the woman is usually soon returned to her business. But an equally good report cannot be made concerning gonorrhœa. So many women escape inscription and practice their vile trade in secret, that the number of registered prostitutes, who conduct their business openly, is greatly reduced, and, therefore, they are subjected to much more frequent intercourse. The coition is often so excessive as to produce severe gonorrhœa. It is said, too, that secondary syphilis is rapidly on the increase among them.

As has been already remarked, the dread of registration leads many clandestines to avoid medical help, however much they may need it. Thus they lose their health more quickly than the licensed women, and, as the latter constitute no more than one-eighth of the entire number of courtesans, it is easily seen that the law operates very disastrously to the very large majority. Practically this system possesses nearly all the disadvantages of the suppression method, without its most conspicuous merit. We have the dangers of secrecy to almost the same extent in both; but, while license makes vice lawful, suppression always brands it with odium.

So much for the effects of the method upon disease in the women; how is it with the men who patronize them?

The law advertises immunity, and multitudes are willing to believe the statement. Consequently, debauchery is encouraged, and men who would otherwise hesitate to frequent brothels for fear of contagion, abandon themselves to lechery. Looking at the matter theoretically, let us see if their expectations of exemption are likely to be realized. A prostitute is examined to-day at noon, and receives a certificate of freedom from disease, and this ticket is taken by every patron as *prima facie* evidence of the fact stated. Before night a hard chancre appears on some portion of the vagina or cervix. The recency of the examination and the clean bill of health conduce to make business active, and, within twenty-four hours of the medical officer's departure, possibly a dozen men have had the seeds of the most loathsome disease implanted in their systems. For three and perhaps six days more the work goes on, and is not arrested until the next visit of the inspector, when she is quarantined. The chances are that she would not have infected a quarter as many if her purity had not been guaranteed by the government.

Another woman has just been examined and pronounced safe. Soon a visitor with a syphilitic sore is received. He is followed by a number of healthy men, each of whom carries away a portion of the virus left by the first, until all is removed and the woman escapes altogether, having been a common carrier of syphilis without herself contracting the disease.

A third harlot has had primary syphilis, and being pronounced cured, is allowed to resume her avocation. Her card is always clean, the government surgeon detecting no trouble with her; and yet she is a centre of contagion from which disease is spreading on every side. Permit me to quote a passage from Gross's address on syphilis. "There are certain forms of syphilis with which every species of contact may prove dangerous. Every one now admits, what was for so long a time doubted, that the secretions of a syphilitic uterus are capable of inoculating the male organ during sexual intercourse. This statement is true not only of purulent and mucopurulent matter, thrown off by the surfaces of this organ independently of the existence of syphilitic sores, but also of the menstrual flux, especially when, as not unfrequently happens, it is more than ordinarily bloody, and also of pure blood emanating from the uterus. Simple vaginal secretions occasionally possess similar properties. The proof of these statements is found in the fact that many of the public prostitutes of Paris and other cities, who are constantly undergoing inspection, often communicate the disease when the most careful and patient investigation fails to detect any, even the most minute sores, abrasions or mucous patches in the genital organs. The records of private practice afford similar proof." These words are taken from a pamphlet in which the distinguished author makes an appeal for a license law in this country!

This is a rather unfavorable result of our theoretical investigation; but perhaps the method works better practically. Let men who have watched its operations answer. Drs. Belhomme and Martin say: "This guarantee (of security with licensed prostitutes) is very insignificant, sad to say, so insignificant even that syphilis is chiefly propagated by registered women." While it is true, then, that primary syphilis is somewhat diminished among the authorized strumpets by the compulsory system, the disease is increased in the community at large. In England, where the Contagious Diseases Act has been in operation at certain points for several years past, it is found that, on the whole, there has been an actual increase of primary syphilis among the troops at the stations where the law has been applied. At a few there was a diminution of the disease; but, in these places the prostitutes had been denied all hospital privileges before the enforcement of the act, and were entirely uncared for and abandoned; whereas, after the application of the law, special hospital accommodations were provided for them.

I think we may fairly conclude that there is no possibility of making cohabitation with a harlot safe.

Concerning the effect which the license system has upon the morals of the community, there is little room for difference of opinion. It is claimed by some advocates of the plan that it is favorable to the reclamation of the prostitutes; but such a result is obviously at variance with the intent of the method; for if it were possible to any considerable extent, the supply of women would soon fall below the demand, and the reformation would quickly be followed by a corresponding accession to the ranks of prostitution from the number of hitherto respectable women. Indeed, this claim is contradicted

by the fact that, in Paris, the police endeavor to dissuade virgins who apply for inscription, knowing that registration "tends indelibly to fasten their infamy." Their desire is to inscribe only those who are utterly abandoned. The general tone of public morality is inevitably lowered, as is shown by the extreme frequency of adultery in France compared with England, and by the great amount of illegitimacy, the births out of wedlock in the Department of the Seine in 1873 being more than twenty-five per cent. of the entire number. In Hamburg, which has a very superior system of regulation, there is one illegitimate to five legitimate births. Similar results would naturally ensue in any community under the legalization plan.

I am aware that Gross and others declare it to be *unbecoming* to consider the moral aspects of the prostitution question, and stigmatize the utterances of those who differ from them as "*unmeaning twaddle*." But it is difficult to see how the ethical bearings of the problem can fail to receive the attentions of any man who really desires to understand the subject and studies it impartially. Lecour, the chief of the regulation department in Paris, said, long ago, "The evil must be overcome by moral, not by legislative means." In 1876 he reported as follows: "In presence of the statistics, proving so conclusively the progressive and considerable augmentation of clandestine prostitution, I persist in the opinion which I expressed in 1870. I said then, and I say again now: This state of things reveals the existence of a social malady which no mere police measures are able to cope with and destroy." Protection does not protect, and it does not deserve to. Even if health were promoted by the license law—which it certainly is not—moral considerations would forbid our supporting it, for it cannot be sustained consistently with a belief in those principles on which alone society can safely rest. I do not question the honesty of belief or the moral purity of those who prominently defend this system; they think that the good of society would be advanced by the adoption of the method. But they are unwittingly speaking in the cause of a vast horde of the most depraved members in the community, who only want the sanction of law to renew the horrible debaucheries of Greece and Rome. A man may well be anxious when he receives the commendation of such a class. An Athenian orator, being applauded by the rabble, stopped in his speech, and with great solicitude, asked a friend, "What evil have I done that these should cheer?"

[To be continued.]

A MOTHER'S SURMISES.

I attribute our little darling's fine health and spirits and sweet disposition to my having tried to do my very best for him before his birth. It was a mystery to us, however, why he should have had the habit from babyhood of playing with his sex-organ. No one could have taught him. Now, I think it arose from our ignorance of the law of continence and my own wish for pleasure. My husband would have been a model of considerateness if I had lovingly tried to convince him it was best and sweetest for us three to keep to kisses alone; if I had known and told him of the well au-

thenticated cases in which the poor little beginning of child has been found in the after-birth of a living baby. I remember he asked me to inquire of my woman physician if it were any better for me, while under her treatment at another time, for him to abstain, and she answered me: "We cannot restrain the husband," but I found out myself, while away from him once, that I got well immediately by being free from doctor and him!

My physician told me that one of my children, who died when a few months old, would probably never have a sound mind, although his smile was so lovely.

The cause might have been my experiencing a few nights of terrible mental anguish that could not have been prevented while I was "carrying" this poor child, at the same time that I was unpleasantly impressed by a harmless old idiot (a distant relative) where I was visiting, and by the remembrance of a homicide that had taken place in the same house years before.

The sad idiocy of one man of sixty in our town was said to have been caused by the effect upon his mother of a frightful quarrel that she witnessed between her father and her uncle. She was a devoted mother, his brothers and sisters have been kindness itself to him, and none of his many nieces and nephews have shown the least unsoundness of mind, though the imbecile was always treated as one of the family and certainly, to me, was decidedly repulsive, whether at table, in the parlor, or on the grounds of his home. E. T. D.

WISHES.

Whatever you want, if you wish for it long
With constant yearning and fervent desire,
If your wish soars upward on wings so strong
That they never grow languid and never tire,

Why, over the storm clouds and out of the dark,
It shall come flying some day to you,
As the dove with the olive-branch flew to the ark;
And the dream you have cherished, it shall come true

But, lest much rapture should make you mad,
Or too bright sunlight should strike you blind,
Along with your blessing a something sad
Shall come like a shadow that follows behind.

Something unwelcome and unforeseen,
Yet of your hope and your wish a part,
Shall stand like a sentinel in between
The perfect joy and the human heart.

I wished for a cloudless and golden day;
It came; but I looked from my windows to see
A giant shadow which seemed to say:
"If you ask for the sunlight you must take me."

Oh, a wonderful thing is the human will
When serving one purpose and seeking one end;
But I think it wiser just to sit still
And accept whatever the gods may send.

—Ella Wheeler Wilcox.

We ask our friends to interest themselves in THE ALPHA by procuring as many subscribers for it as possible.

IS NOT THIS PAPER NEEDED? WON'T YOU TAKE IT
AND CIRCULATE IT?

Subscription and Advertising Rates.

Subscriptions:

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Correspondence:

Letters consisting of personal opinions should be not more than half column in length. Letters containing important facts or interesting matter may sometimes be longer.

All communications, books for review, &c., should be addressed to Caroline B. Winslow, Editor of "The Alpha," No. 1 Grant Place, Washington, D. C.

PAID FOR.

We send THE ALPHA to no one unless it is paid for, and we discontinue it at the expiration of the time for which payment has been made. Persons receiving it who have not subscribed for it may be sure that it has been sent and paid for by a friend, or neighbor, and that no bill will ever be presented for it.

THE ALPHA.

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No. 2.

THE ALPHA clubs with the *Cosmopolitan Shorthand*, Toronto, Canada. This monthly journal must be of great service to all stenographers and reporters. It gives examples of all schools of stenography, business formulas, etc. It is the organ of the Canadian Business University and Shorthand Institute, which offers every facility to those who propose following commercial or other business pursuits. The *Shorthand* is a monthly at \$1.00 per year.

THE *Universalist*, a denominational as well as family paper, published in Chicago, in its issue of September 25th, has an editorial on "The White Cross in the United States," in which it gives us a candid history of the social purity movement. In striking contrast to other accounts, it has the moral courage to accredit the moral educational work in Washington, Boston, Brooklyn, Chicago, and Cleveland; and more recently the society organized by Dr. Alice B. Stockham, in San Francisco, in speaking of the publications or special organs of these societies he bravely mentioned THE ALPHA, of Washington, in company with the *Sentinel*,

of London, the *Philanthropist*, of New York, and *The Father's Love*, of San Francisco. We take courage, and are grateful for this recognition. It is strikingly in contrast with the working organizations—even the organs themselves—except *The Father's Love*. Why is this?

THE Moral Education Society of California seems very active. They hold regular meetings every first and third Tuesday in the month. They have "a school of maternity," in which lectures and conversations on health and morality are given to young mothers and young girls, and a course of kindergarten instructions—a valuable preparation to develop the spiritual, mental, and moral nature for domestic or public life. They bear in mind that "the girls of to-day will be the mothers of the coming generation," and they remember that ignorance is not purity and false modesty has been too long a barrier in imparting truth.

The president subscribes for twenty copies of THE ALPHA, and sells them at the meetings. September 15, W. J. Colville delivered a lecture on "Education" for the benefit of the Moral Education Society. It was a most fearless, and at the same time, chaste and eloquent appeal for a higher standard of morals to keep pace with intellectual culture. The audience was large and appreciative, and the profits good.

CHICAGO has a "National Letter Return Association," which is a safe, simple, and practical method of securing the return of all mis-sent, mis-directed, and non-delivered letters or mailable packages, by a neat and easily adjusted stamp with the sender's name, number and address upon it, the name and address being recorded in Chicago. It is convenient for all who use the mail, but particularly adapted to the use of private families and ladies who have no occasion to have business envelopes with addresses printed on them. With this simple and tasteful device there need be no letters or packages lost, they can be returned without the delay of passing through the Dead Letter Office. It is said that 16,000 letters go to the Dead Letter Office daily; 16,000 efforts lost, 32,000 people more or less disappointed by this miscarriage, all of which could be stopped by this simple and cheap device. The stamps are put up in book form, 120 in a book for 30 cents or five books for \$1.00. J. C. Woodhead, manager, 171 West Washington street, Chicago, Ill. Everybody ought to use them.

THE Woman's Christian Temperance Union has issued a petition for the protection of women, to be unanimously signed and presented to our National Congress and State Legislatures. The necessity for such protec-

tion is patent. No one can controvert the need, for no girl child is safe from the brutish assault of monster men, nor any woman between the age of eighteen and eighty years. We reprint the petition, and suggest that in every town a copy be made and circulated for signatures. All good men will sign it as well as women. Printed copies can be obtained of the Woman's Temperance Publishing Company, 161 La Salle street, Chicago, Illinois :

PETITION OF THE WOMAN'S CHRISTIAN TEMPERANCE UNION
FOR THE PROTECTION OF WOMEN.

To the Senate and House of Representatives :

The increasing and alarming frequency of assaults upon women, and the frightful indignities to which even little girls are subject, have become the shame of our boasted civilization.

A study of the Statutes has revealed their utter failure to meet the demands of that newly-awakened public sentiment which requires better legal protection for womanhood and girlhood.

Therefore we, women of——, State of——, do most earnestly appeal to you to enact such statutes as shall provide for the adequate punishment of crimes against women and girls. We also urge that the age at which a girl can legally consent to her own ruin be raised to at least eighteen years ; and we call attention to the disgraceful fact that protection of the person is not placed by our laws upon so high a plane as protection of the purse.

HEREDITY AND SALVATION.

In many works treating upon the important subject of Heredity, the immense power of faith in God to change the channel of transmitted tendencies to vice and sin is entirely left out. The result is that the readers of such works, if they happen to be either the children of parents who have sinned in the way stated, or the parents of children, who are anxious lest their own infirmities should reappear in their little ones, instead of being helped are driven to despair.

Whilst the knowledge of the law of heredity is very valuable in enabling those who have the training of children, to keep an especial lookout for the appearance of the sins of their parents, yet at the same time it is devoutly to be desired that an equal knowledge of the converting, transforming power of real religion should be equally possessed.

I could point to many cases of children of utterly vicious parentage who are now living pure and holy lives. The invariable unchangeable law of heredity—that of like producing like—has not been broken here. It has simply been counteracted and overcome by the power of the Holy Ghost.

None but those who possess some measure of spiritual life themselves, will understand the inner meaning of the words here used, but the effects of this power may be seen anywhere where real spiritual life is in existence. Men and women who have been the slaves of drunken habits for years have suddenly, in a single night, been set free. The whole course and current of their life has been changed.

And so in treating of the law of heredity, it is vastly important to bear in mind this other great and unchangeable remedy for all human suffering, that of the indwelling power of the Holy Ghost to all who believe—in the full sense of the word—on Christ.—
MAURICE GREGORY, in the *Sentinel*, London.

Mr. Gregory recognizes the harmonious workings of all God's laws that govern the children of men, as well as the universe. But the knowledge of these laws will never drive any person to despair. Certainly not if they

recognize the law of continence in sexual life, and are sure it is not a duty to propagate, if there is any physical or spiritual defect that might blight the life of child if inherited. Most assuredly we recognize the spiritual force that calls men "up higher," and that makes our weary, sin sick souls seek rest and refuge in the Father's love. The knowledge of the cause of certain conditions that cause us to vary from the most desirable, has given many the strength and courage to rise and valiantly fight the intruding discord. A. E. Newton, in the "Better Way," gives an example of the value of knowledge to a young man who desired change of place and occupation so frequently, that he was in danger of accomplishing nothing in life. His parents remembered certain pre-natal influences which had made a lasting impression upon him. They explained why his youth and manhood was stepping away from him without any useful results. Bearing this in mind the young man became a reporter for the metropolitan press, which gave frequent opportunities to travel, while he steadfast pursued his calling, and did excellent work without a desire to change his business. Victory is to him that gives battle, not to the supine or the dreamer, "he that over-cometh shall wear white raiments, and his name shall not be blotted from the book of life." He that bravely turns from temptation, that denies the cravings of appetite, that makes his will master of all that should serve him, not rule him, can rise superior to inheritances. Persevering effort—not by a sudden change. Habit is not so easily conquered, change of purpose, resolve, renunciation may and often does come in the twinkling of an eye. The power of overcoming desire or inclination is inherent in every well-born person. There is a keen satisfaction in making our selfish nature subordinate to moral and spiritual behests. This satisfaction increases with each victory, which constitute progress and gain in moral stature. True growth in grace, the natural order, and more reliable than sudden conversion. After this stand is taken, comes the hardest battle, and the most frequent relapses after a supposed victory. Holiness is not suddenly attained. General Spinner, ex-United States Treasurer, is a good illustration of the result of perseverance in overcoming inherent disease. In youth he was supposed to have consumption, but adopting a system of cold bathing, calisthenic exercises and a hygienic diet, he became mentally and physically vigorous, so that he has attained a good old age, full of energy, and an example to all delicately organized persons. Many other examples could be added, but this must suffice. It would be well for those persons who have unfortunate and defective heredity, if they eschew marriage and resolutely employ their talents and energies in some hon-

orable and useful calling. We know a gifted woman who inherited from her father a disease of the blood that expressed itself on the skin. She won the heart of as true and noble a man as lives. When he pressed his suit, with quivering voice and trembling hand, she pushed up her sleeve and said: "This disease is the bane of my life. I have vowed and called heaven to witness that I will *never even* risk a possibility of transmitting this curse to another. It shall die with me. Motherhood would be very precious to me. I would not wish to be a wife and not a mother." In speaking of it to a friend her suitor said: "What sublime conscientiousness. She is even more noble than I had before discovered. She had rare artistic talent, and still cheerfully applies herself to art study and the creation of beautiful presentations of her conceptions on canvas, her work and her manners conveying an expression of moral triumph. Without the knowledge of heredity and transmission she would have felt it her duty to listen to the pleadings of her lover, strengthened by the hunger of her own heart. We cannot materially change circumstances, but we can take off many sharp edges by wisely adjusting our lives to the "higher plane," and strict devotion to duty.

C. B. W.

A MEMBER of the Philadelphia M. E. S. writes: "Our Moral Education Society has merged itself into a new organization, 'Social Purity Alliance,' which is composed of men and women, with Dr. McVicker (rector of Holy Trinity) as president. It represents various denominations, and we hope the new workers will inspire the old, and the old be some guide to the new, in the work before us. Petitions for raising "the age of consent," parlor meetings and others, a voice through the press, and circulation of leaflets, and watchfulness over legislation will be part of our work."

So new combinations take on new forms, with increased activities in the mental and moral world, as well as in the material. So the world moves on, and the work is done. Let us rejoice that chemical elements are universal, and that such as can affiliate seek each other for good use and new fields of philanthropy.

"GOSPEL TEMPERANCE ECHOES" is the title of a small quarterly, published in the interest of the National department of foreign work in the W. C. T. U., for home reading, Sunday-schools, and Gospel temperance meetings. Price, one copy 10 cents per year; 25 copies, 25 cents; 100 copies, \$1. Edited by Miss Laura G. Fixon, Albert Lea, Minn.

It is a bright, interesting little paper, and claims a circulation of 150,000, which makes it a valuable advertising medium for all useful publications and all legitimate business that has more than a local interest. All temperance associations should be well supplied, and give the little paper a generous support.

ONE LAW FOR BOTH SEXES.

It would be amusing, were it not too exasperating, to witness the avidity with which people otherwise accept the mawkish sentiment so often reiterated of the different depths of depravity to which the two sexes descend. We hear it from pulpit and rostrum, in high and in low life, and accepted without a dissenting voice as if it were a truth not to be controverted, that "an immoral woman is so much worse than an immoral man." While the facts in the case, as each and every one who has arrived at years of maturity understands perfectly well, are that man is more of an adept at concealing his evil deeds, in short, is more of a hypocrite, and what is there so vile, so utterly beneath notice as a hypocrite? His intercourse with the world has taught him both the need and the possibility of concealing with a polished exterior and pleasing address his vile deeds, and so, though he wallow in the depths of iniquity, sink to the level of the lowest of created beings, if he possess the means to clothe himself in the garb of civilization he is at once accepted in society as one of its safeguards, one to whom the hand of friendship is extended, one with whom the honor of our daughters is sacred, with whom our sons may associate freely, and yet a wolf in sheep's clothing would be a mild comparison. Assuming the attributes of honest men, he leads innocent victims to the depths of destruction, alleging suspicion of his alluring wiles, his nefarious schemes for the downfall of the unwary by his adroit, plausible, winning manner and pleasing address. Can anything that was created more deeply merit the anathemas of any people? Can any being claiming kin to the human race be a more fit subject for the wrath of Deity? And yet knowing no woman who retains her place in respectable society ever dreams of attempting such hypocrisy, such duplicity, do we not acquiesce, at least by our silence, in this insolent diatribe against women and against facts, when we allow the assertion to pass uncontradicted, that "an immoral woman is lower than an immoral man," simply because he has the faculty to assume a regard for virtuous deeds to which his own life gives the lie; because his companions in sin are leagued together to shield him from detection, he is allowed to coddle himself with the belief that his sin is less than hers, that reformation is possible for his sins, one or many; but, oh, never for her! she has sinned beyond redemption, he says, for it is those men whose morals are not above suspicion who are loudest in proclaiming the assertion.

Then another fallacy men love to proclaim is that "women are more intolerant toward an erring sister than men are." Now, the facts are that husbands, brothers, all with one accord, insist that the women of their households shall have no toleration for an erring sister lest their presence bring contamination; yet at the first opportunity how coolly comes the assertion of woman's unkindness to her erring sister, and for the sake of harmony and peace no allusion is made to restrictions made by the male relatives, for has not woman been taught from her cradle that deference to man's opinion is ever and always to be expected of her?

But she remembers that it is at his own dictation, his own command, that the intolerance was inaugurated, and when she sees that he treats the male delinquent with the same polite regard after giving her such a scorching lecture on the impropriety of being seen on speaking terms with his victim, she naturally begins to doubt the saying, though self repeated, that "women are the first to condemn their own sex," and also the most lenient to the other. What a fortunate thing that women are so created as to be capable of doing their own thinking. What a hopeless tangle life is when the attempt is made to bring the sayings of men into harmony with their deeds, their teachings, nay, commands.

DORA DEAN

THE HOPE OF THE WORLD.

EVA BARNES.

From the earliest dawn of civilization to the present time there has been among all people and all nations some one thing which, above all others, seemed to everybody a hope of salvation for the world. And again from each class and profession, and finally from each and every individual, has come up from time to time a cry of pleading for recognition of this or that ideal, as holding within its bosom the promise and potency of all good to the human race. The statesman will tell us that in patriotism and love of country is our greatest hope, yet all over this fair land do we see our purest and most intelligent of citizens disfranchised on account of their sex. Like Fred. Douglass and his dusky brethren of thirty years ago, *they have no country*. They look upon the grave questions and intricate problems that so perplex their less intuitive brothers with clear eager eyes; yet no matter how great their anxiety of heart, no matter how clear their vision, they must sit with folded hands in silent submissiveness, even while their daughters are stolen by sensualists with impunity, and their sons lured to lives of sin and disgrace by the rum traffic made legal by man-made laws. After the Christian priesthood had "gone one better" than the Mohammedan, and acknowledged that woman had a soul, they seemed to think they had made all possible atonement to her for her base subjection. Was she not allowed to pray and solicit alms for the church? Was she not allowed to become sufficiently educated and cultured to minister *woman's* needs as he made progress towards intellectual lights? Yet ever and anon has come up a cry of protest from a motherhood in slavery, a womanhood under the ban of the old canon law, and never can this nation base its hope of salvation upon the patriotism of its people, until woman stands side by side with man, his equal under the law in all things. We are told in turn by each class of reformers that they have the magic "Open Sesame" that will open for man the gates of paradise on earth. "Temperance," "vegetarianism," "water-cure," "woman's rights," "non-resistance," and many another worthy talisman I see inscribed upon fair banners borne aloft by valiant men and women. Yet as basic underlying cause I seem to read in letters of fire this truth: "*Want of spiritual development.*" There is implanted in every human soul a germ

divine that *sometime* shall bear celestial fruit. Whatever laws, customs, hereditary conditions, or tendencies therefore that tend to hinder the development and growth of this spiritual nature, should by the intelligent humanitarian be considered as so many obstacles to be removed or eliminated. A few Christians, even to this day, consider their pulpits as too sacred a place to discuss humanity's wrongs; but we of larger growth should put away such childishness. There is a narrow culture, a tender and attenuated spiritual development, that shoots up as if by magic toward the heavens, but it springs from that good seed that fell by the wayside upon poor soil and has no root, its sickly life is soon absorbed in the wear and tear of existence.

However charming and delightful it may be to gaze with uplifted soul toward those heavenly spheres, where toil and care are no more, the fact still remains that there is a tendency to self-indulgence in it. Some one must take hold of the world's work with a firm, brave grip, and strive to turn aside the flood of ignorance and injustice into purer, sweeter channels. Truth is ever cradled in a manger and defended by a minority. Let us, then, be very careful in gazing heavenward that we find secure foundation for our feet; for—

"Only in dreams is a ladder thrown
From the weary earth to the sapphire walls,
And the dreams depart and the vision falls
And the dreamer is left on his pillow of stone.

"Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round on round."

And if we may judge from the noble, sublime lives that illumine the pages of human history, the souls that have the broadest culture, the truest intuition, the purest philosophy, have also the greatest love for humanity, the broadest charity for her failures, the grandest indignation at her wrongs. Could a Hugo, Phillips, or Garrison, rest content, think you, in the highest heaven ever conceived of by mortal mind, while yet their weaker brothers fought single-handed on earth the unequal battle of life? Could our noble Lucretia Mott, Frances Wright, Margaret Fuller, or any of that mighty sisterhood of saints whose hearts were closely interwoven with the threads of human woe, find refuge from earth's cares, though wooed by fairest breeze from summer land, while yet with vision clear they saw "man's inhumanity to man"? No! no! these sainted ones gather about earth's children a noble throng. Assembled in a heavenly congress oftentimes, they seek for light upon grave questions that have vexed the minds of men for ages past, then filled with truth's most vital magnetism, they seek out kindred souls on earth to be their message bearers. Fair pictures and utopian dreams in grand procession pass before the vision of these chosen ones *a hundred years before their time to be fulfilled*. The world looks on disdainfully and calls them cranks and crazed, yet faithful to their heavenly mission and their angel guides, they bear aloft their fair ideal world and chant its praises evermore.

"The signs of the times" all seem to point to the advent of a new era for man upon earth. There are many

new and intricate problems that enter into our social mechanism to-day that have been hitherto unknown. The comparative freedom of thought and investigation, the marvelous inventions that have enabled man to control and utilize earth's elements; the public opinion that is fast growing clamorous, demanding greater equality and justice in the distribution of wealth created by labor, all seem to point to a gradual transition from a *physical to a spiritual basis of human action.*

Intuition, or spiritual perception, is fast gaining for itself the respect and recognition which it deserves, from men of learning and science. Professor Tyndal says: "Besides the phenomena which address the senses, there are laws, principles, and processes which do not address the senses at all but which must be *spiritually discerned.*" Emerson says: "Every man must distinguish between the voluntary acts of his mind and his involuntary perceptions, and knows that to his involuntary perceptions implicit faith is due." Lewes says: "Intuition is the clear vision of relations. * * * All great discoveries were seen, intuitively, long before it was possible to exhibit the correctness of their ground or disentangle the involved data." Too long has this higher power been subservient to the lower; too long has our ideal been snubbed by the so-called real. "The coming age" is one of intuition. In it will woman assume somewhat of her natural prerogative and reign queen among those who have styled themselves her lord and master. No longer will she be either the slave or toy of man no longer be considered an after thought of creation; neither will she be dependent upon man's bounty for the bread she eats, for the idea of her inferiority will have passed away as mist before the morning sun. Everywhere will this new influence, this influx of spiritual life be felt. In society, in government, in literature and art, but more than all, in the home will we find a metamorphosis. For always and ever have our women, who, as a rule, are more spiritually unfolded than men, been ahunger for love. They have asked for the bread of life and been given instead a stone. But with man's nature unfolded spiritually—lo, a new world! At last do we see humanity glorified and abloom; at last a race of men whose mothers were *not* slaves; whose wives will be free-born citizens, their comrades and equals in life's work. For man was but half evolved when he aspired to nothing higher in a companion than an inferior to minister to his lust and selfishness. Attuned to the harmonies of the universe, manhood and womanhood will for the first time be found capable and worthy to form a union upon a spiritual plane. They will take up their grand triumphal march together through the coming centuries, conquering the inharmonies of life peacefully. Evil will fall away before their positive regenerating influence, and ignorance be a dark legend of the past. *The growth of man's spiritual nature* is, then, the rock upon which I found my "Hope of the World;" hence the work of the world is to so adjust man's environments to his nature, as to develop this growth with the least possible loss of force.

The possibilities for all good, then, are in the world, awaiting the touch of man's creative genius when touched by the inspiration of true wisdom. Science is

teaching us that all things, even man's selfishness, are capable of glorious transformations. That so soon as man shall have become sufficiently evolved, his egoistic tendencies shall merge into altruistic tendencies, and instead of finding his chief happiness in self-qualification, regardless of the rights of others, he shall find content alone in the well being and happiness of his fellow-men. Yet I suppose the motive for action would still be a selfish one, albeit upon a higher or more spiritual plain; he would still seek his own happiness, yet be unable to find it except in the happiness of others; while the man who could hoard up wealth while men and women and little children were starving would be a monster of the past.

Victor Hugo said, years ago: "The people sketched by the eighteenth century will be finished by the nineteenth; whosoever doubts it is an idiot! The speedy bursting into universal welfare is a divinely fatal phenomena." Will this prophecy of this grand old philosopher and statesman be realized, think you? We know it will come some day; it not in ours, let us at least have the satisfaction of feeling that we have done our best to hasten that glad fruition. Let us go forward bravely and heroically, with love in our hearts, striving to break every chain that binds men's souls. Let us teach them the folly of pleasure-seeking in the old paths, paved as they are with crushed hopes and wasted lives. In our eagerness to grasp at the best in life's feast, we have made such grave mistakes, ever seizing upon that which perished in our grasp, even as the beautiful butterfly when caught within a cruel hand.

We taste the overflowing cup of pleasure which life holds to our lips, and greedily in our ignorance drain the fatal dregs and then proceed to eat the cup; ignoring in our haste the subtle elixir of life whose germ and potentiality the draught contained, awaiting the touch of the true alchemist to transmute all this earthly dross into the pure gold of life.

Over the fountain of material life angels brood silently, awaiting conditions for other and more wonderful conceptions than that which gave to the world a Redeemer. Saviors of the world must be born under better conditions than that vouchsafed the children of to-day. If we would save the world from its grossness and sensualism, we must begin at the fountain of earthly life and purify its channels, for the stream, poisoned at its fountain-head, carries death and desolation forth upon its bosom, instead of life and health and happiness.

Oh, my brothers, lift up your souls from this sensual plane of life, and live true to the divine possibilities within you! transform by the sublime force of will, these "dead sea fruits" into the flowers of paradise. I do not ask you to give up one moment of pleasure. I simply ask that you seek for pleasure in those rare and beautiful creations that do not blast and ruin your powers for enjoyment. Alpha-teaching is so misunderstood; but as I understand it, there is nothing promises such returns for the amount invested as Alphaism. What is there in all the world so beautiful and attractive as the life of lovers? What is there more to be coveted than the knowledge and power that shall enable true lovers to secure to themselves an eternity of such bliss as they

know before marriage? Yet this is just what is promised the faithful believer of Alphasism. We all know that the separation of the sexes is unnatural. What we advocate is not separation, but mutual expression of pure lives; not repression but direction of the amative nature. All men and women whose lives have overflowed with blessings for humanity, who are the positive, powerful burden bearers of the world, who have the creative genius of the world, have largely developed love natures. What we want is to see all this power utilized perfectly, and this can only be by knowledge and light, by coming to look at love and the sex relations from a spiritual as well as a material standpoint. Let us also remember that the creative power inherent in sex is not by any means confined to the physical expression. The sexual union in animals and barbarians results in offspring; but the perfect union of the intellectually, morally, spiritually cultured men and women of the nineteenth century means far more. It may or may not result in a physical expression (offspring), but it certainly should result in the creation of thoughts and inspirations and emotions that can never be obtained in all their splendor from any other source.

A gentleman who has worked for nine years gathering the homeless waifs of society into homes, having so placed about five hundred, said to me, "I have always noticed that the children who were illegitimate turned out much brighter, healthier, and more moral than the children I took from low parents who were married." Now this is a horrible thing to admit, but if it is true let us face it bravely and work to make it a thing of the past. Our homes should be a holy place, the central sun from which emanates life-giving rays in all directions; but we know they are not always what they should be. We need a more enlightened parentage, we want more light upon heredity and the influence of prenatal environment. Then we want the best possible conditions, material and spiritual, for the ushering in of an immortal soul to the work of earth-life. And you, oh, my sisters! are queens in this world if you will "but deign to rule." You have the power in your hands to transform this social world into a perfect heaven; if you would but wrap your garb of virtuous womanhood about you so close that no breath from Hades might fall upon and blight you; accepting nothing in lieu of your high ideal of love, love born heir to labor and worship; love, the positive, regenerating principle that soon or late shall come to bless every true aspiring soul.

It is not that I do not understand how womanhood has degenerated through centuries of repression, having been placed beneath man legally, with all the load of the dark ages resting upon her, while love is an exile from his own kingdom, while his name is spoken with flippant sneers and banished to dark corners.

Let us then erect in our homes a spiritual temple and dedicate it to the boy-god, and recall him from his wanderings in demon-land. From such homes, where spiritual love bath illumined and made beautiful the commonest acts of life, shall go forth men and women that shall bless the world. As they take up their triumphal march through life, aglow with perfect health and replete with that vital, life-giving magnetism, born of

divine love, how their less fortunate brothers and sisters are refreshed and invigorated by their presence. How the weak take on new courage and the strong new strength, while the vile and ignorant feel moved to shame over their wasted lives and turn weeping and prayerful to touch even the hem of the garment of these healers and saviors of the world!

EVA A. H. BARNES.

CLARA, Sept. 11, 1886.

P. S.—I would earnestly recommend all students of Alphasism to send twenty-five cents to S. G. Lewis, Grass Valley, California, for a pamphlet, entitled "Hints and Keys to Conjugal Felicity." E. B.

WOMAN'S STYLE OF DRESS.

Professor David Swing, the eminent Chicago preacher, writes as follows in a recent number of the Chicago *Current*:

That woman may equal and surpass her old rival [man] she should hasten to amend one error—that of giving a slavish following to some unknown master. It is bad enough to be subject to some actual, concrete voice or fist; but it is altogether bad to be the perpetual slave of some person or persons unknown and destitute of any merit beyond that of living far away. The education the modern girl enjoys should be producing by this time some individual judgment, should be offering some release from that bondage which ignorance once was compelled to offer to the minds that could think.

The sisterhood is painfully subject to some invisible potentate. This tyrant, be it man or woman, is supposed to live in Paris, with branch offices in London or New York; but while visiting those cities the husbands, fathers, or brothers are, by no effort, able to find the actual person and throne of this despot. Yet the iron scepter is somewhere in or about some or all of those points, and our women are paralyzed by the name as are those officers in Richelieu when the cardinal draws around Julie the circle of holy Rome. Down go our women on their knees when Paris speaks, and millions of them who have seminary diplomas in their top drawers or in their big trunks will cry out, "Give me this Parisian hat or I shall die!" Now, in all probability, that wept for hat is the embodiment of ugliness, but in order to save life, out goes the American money and in comes the French bonnet. So happy is the face when this French affair is around it or above it or behind it, that the joy of the woman is almost adequate compensation for the absurdity of the head gear and the loss of funds.

Woman is most slavish in America, in the land where she should be most free. The Greek women possessed a costume so simple and permanent that it is possible now to restore the Greek style for the dramatic art; this art could also call up a Latin dame or maiden; it can give us a Cuban or a Mexican girl in full dress, but should some future dramatist wish to tell the folks of the twenty-first century how women dressed in America while Cleveland or Lincoln was President, that student of art will have a sad time of it, for he would find himself among millions of bonnets varying from the size of an oyster shell to the proportions of a coal-scuttle; he would find himself amid a pile of dresses of which some were armless, some with

arms large as a coffee sack, some with the waist near the shoulders, some with the waist down on the hips, some with skirts ten feet long, some cut off far up toward the knee, like her of the story to whom

Along came a peddler whose name was Stout,
To cut off her petticoats all round about.

If any element were wanting to complete the despair of such a future costumer he could fill his cup of misery by wondering whether the glove was six inches long or twenty, and whether dolly varden goods were worn as ball dresses or as nightgowns; and whether what were called "bustles" were worn under the dress or entirely on the outside. In one particular this future costumer may be congratulated, for, fix upon what toilet he might, he could not be much out of the way. Should some dramatic critic object to a costume, the stage man could say:

"Dear Sir: Your strictures would apply to the forenoon of May, 1885, but the mode of dress changed that on May the 10th, at four o'clock, and at Newport, R. I., the costumes changed three times in one afternoon of June in the same year. My costume is that of Chicago, May 10th, at 5 P. M., 1885. Yours truly, S. M.
"A. D. 2110."

Besides carrying intrinsic folly within it, this bondage to some foreign importer compels woman to bestow upon her toilet ten thousand hours of life which might well be granted to some other form of mental or physical industry. When a party or a wedding becomes visible on the horizon, the ladies who are expected must begin to canvass the field of the possible in raiment. Many goods must be surveyed, compared, priced, harmonized, and adopted or discarded. As Newton looked into the depths of heaven, as Watt studied steam, as Franklin inquired into electricity, as Morse hung over the telegraph, lovely woman gazes into the possible dry goods for the impending garment, and, if the result is not equal to those ends attained by Newton and Morse, the same blessed woman has herself to blame for the falling off of reward.

In these days of personal liberty and personal opportunity it is almost certain that woman would gain more by letting some of her best styles stand still for about ten years and thus gain about ten thousand hours for the pursuit of other forms of power and happiness. Her language, wit, learning, enthusiasm, and goodness are much more powerful than her costume, and would turn to an amazing advantage any mental activity which, for their sakes, might be withdrawn from the anxiety over the vicissitude of dress.

The season has arrived to prepare warm garments for the winter. Do not neglect to send your measure and your order to Mrs. S. T. Converse, Woburn, Mass., for a set of Alpha underwear. They are the warmest, most comfortable, and in the end cheapest garments made.

The W. C. T. U. of Mt. Holly will have a tent on the ground at their county fair this month and offer for sale and free distribution temperance and social purity literature—a good example to be followed at all fairs.

MOTHERS' DEPARTMENT.

EDITED BY ALICE B. STOCKHAM, M. D., CHICAGO.

DRESS AND MORALS.

A PAPER READ BY MRS. TRUE AT A MOTHER'S MEETING IN ENGLEWOOD, ILL.

There is no other liberty agreeable to man than that which comes from a glad consent to law. *The freedom* which man finds when the principles ordained in his nature find spontaneous action through his will.—HEBER NEWTON.

We recognize dress in a certain degree as an expression of character, and to the extent of harmony in the different claims of use, comfort, and adornment shown in the dress, we adjudge to the wearer a harmony of taste and judgment.

For children dress is prescribed and its influence thrown towards shaping in some small degree the habits and character to conform with it. How important, then that we consider it carefully and study its influence.

The first thought for the dress of the infant or child is its comfort and freedom of motion. Then, as the child grows older its instinctive modesty is preserved by making its dress a covering and protection. There are three prominent points in connection with this subject. These are the inculcation of modesty, habits of order and neatness and a cultivation of the sense of fitness. As to the first I repeat, that the dress must be a covering and protection, and not so convenient as to tempt that exposure so often seen among children, especially little boys. Better a little more time spent by both mother and child than the loss of modesty in the child. Of the second point the habit of neatness and order, all recognize the importance. Without destroying the child's comfort or giving it undue respect for its clothes it may feel some responsibility for their condition and care for its own general appearance of neatness.

In close connection with this point comes the third, the cultivation of the sense of fitness. The adaptation of dress to work, play, or surroundings is not only a lesson of practical value in the wear and tear of dress, but a lesson too in taste, since the foundation of good taste is fitness for the occasion. A little time spent in giving the reason why the fine shoes or dress are not suited to real play, and especially the larger amount of time given to the serviceable clothes for general wear will accomplish two good objects, encourage healthy play and discourage vanity in dress.

This education thus begun needs to continue through life, as frequent examples may convince us. The first object of dress—the covering of the body—will mean the comparatively equal covering with comfortable clothing so that the blood may perform its work of natural circulation and not be chilled by thinly clad limbs, and overheated by compressed bands about the waist. A second object we need to consider, as well for ourselves as for our children, is freedom of movement. Most of us know by experience the labor involved in wearing a too heavy dress, and how quickly it brings weariness in walking, where otherwise we could walk a much longer distance.

When we think how interchangeable are the mental and physical conditions, we cannot be too careful in dressing children and teaching girls to dress themselves to warn them against a heavy weight of clothing, imperfectly supported, which discourages active exercise, thus weakening the body and sympathetically the mind. Another thought in this dress education is decoration. It is a principle of art in architecture that decoration must be in the line of utility, and that when ornament becomes the leading thought instead of the subordinate one, the proper effect is destroyed. A similar rule may be applied to dress, in which there is ample room for decoration without forgetting that it is the accessory and not the aim.

I should neglect what is considered an important part in a lady's wardrobe if I omit the corset, that much-used and rightly much-abused article of dress. Thinking people must know some of the dangers attending its wear. Few girls are taught the evil effect of the downward pressure of the steels, a pressure communicated to the womb which lays the foundation of future weakness.

The movements of a natural chest and abdomen in breathing should be understood and also the action of all the muscles which natural breathing gives and which the compression of even a loose corset prevents.

A little thought on what might be termed the morals of dress will prove interesting and possibly useful. Take the bustle, for instance. Does one often think in wearing it that she is making herself subordinate to her clothes and lending herself with the aid of the article before mentioned as a frame work for drapery?

Fashion has its uses, but taste and morality should modify it into fitness. In reference to it as to greater things, we may well remember, even if we modify the injunction, and say, "Be ye not too much conformed to this world." Reported by A. R. S.

CORRESPONDENCE.

PHILADELPHIA. August, 1886.

DEAR MRS. WINSLOW: I can testify as one of the readers of THE ALPHA that I am very much pleased with the paper and like the tone of it very much, and wish more people would read it. W. S. I.

SAN FRANCISCO, CAL. June 19, 1886.

DEAR MRS. WINSLOW: I have made an intimate friend of THE ALPHA. I feel that you are one of the most courageous of women. One only needs to look at the record of those that have advocated true purity, to understand what persecutions they encounter. All honor to your grand individuality and devotion to truth. I have been engaged in teaching mental science and mind healing since last September. I am greatly impressed with the work that Mrs. Plunkett and Mrs. Hopkins are doing in Detroit. Mrs. Helen Moore has her office with me now. We have great plans in embryo that will advance humanity, and we will soon reduce them to a system. I am greatly encouraged in the cause of sexual purity. I find men not only ready for it, but anxiously seeking knowledge that will enable them to attain it without suffering. I inclose an extract from a letter I just received from a pupil that I taught sexual ethics.

"I had a remarkable conversation with my wife on lust and its consequences, and we agreed on its destructive tendencies, and never before in all my thought did I experience such a complete repugnance of this material folly. Never did I more fully realize how it kills real keen enjoyment and pleasure, estranges and makes disgusting the sweetest and finest associations. Oh, how clean thought cleanses! How the contemplation of a truth inoculates us with its purity."

Yours for truth,

E. J. BENNETT,



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